

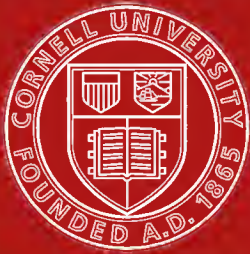
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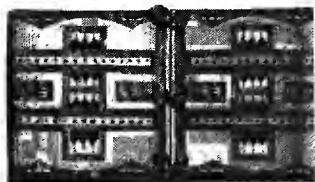
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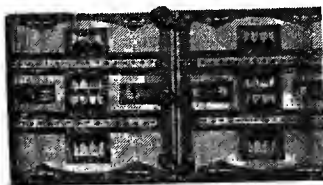
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NOTES ON THE CHATINO LANGUAGE
OF MEXICO

By FRANZ BOAS

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NOTES ON THE CHATINO LANGUAGE OF MEXICO

By FRANZ BOAS

WHILE engaged in an investigation of the Mexican dialect of Pochutla, Oaxaca, Mexico, for the International School of American Archæology and Ethnology, I had the opportunity to spend a few hours with a Chatino, and collected a little material which may be of interest, because it shows definitely that Chatino is a remote branch of the Zapotecan family and partakes of the very remarkable phonetics of that group of languages. I have not sufficient material to elucidate any one point of the phonetics or morphology of the language fully, and therefore must confine myself to a few disconnected remarks.

The language is spoken only in the district of Juquila. It is called by the people themselves Ča⁸tinyo⁸. It is spoken, according to my informant, Ezéquiél Vásquez, in the following villages:¹

FIRST DIALECT

*Juquila	*Yolotepec (Santa María Yolotepec)
*Yaitepec	*Mialtepec (Santa María)
*Temaxcaltepec	*Ixpantepec (San Francisco)
Teotepec	*Quiahije (San Juan)
*Cuixtla	*Ixtapan (Santa María)
*Tiltepec	*Zacatepec
*Nopala	*Panixtlahuaca (San Miguel)
*San Gabriel Mixtepec	Tepenixtlahuaca
*Lachao (San Juan)	

SECOND DIALECT

Tataltepec

THIRD DIALECT

*Tlapanalquiahuil	Zenzontepec
Tlacotepec	

¹ In the lists of places I follow the orthography of Dr Antonio Peñafiel, *División Territorial de la República Mexicana*, México, Secretaría de Fomento, 1904.

According to Eutimio Perez,¹ who bases his statements on the reports of the priests of the various villages, Chatino is spoken in the districts of Juquila, Juxtlahuaca, Teojomulco, and Yaitepec, in the following villages:

JUQUILA

*San Miguel Panixtlahuaca
 *Santa María Ixtapan
 *San Juan Quiahije
 *San Francisco Ixpantepec
 *Santa María Mialtepec
 *Santa María Yolotepec
 *San Juan Lachao
 San Pedro Juchatengo
 Trapiche de Santa Ana
 Trapiche de Soledad

JUXTLAHUACA

Apaluapan
 San Martín
 San Pedro
 Santiago Jicayan
 San Miguel Elotepec
 San Cristóbal
 San Juan

TEOJOMULCO

San Lorenzo
 Santiago
 Santiago Minas
 San Jacinto (Tlacotepec?)
 Santa María
 *Tlapanalquiahuil

YAITEPEC

*Nopala
 *Cuixtla
 *Tiltepec
 *San Gabriel (Mixtepec)
 San Pedro
 *Tamaxcaltepec
 *Yaitepec
 *Zacatepec

The villages of the two lists that could be ascertained as identical are marked with asterisks.

The system of vowels of the Chatino is very rich. Every vowel is pronounced either with a full oral breath or with nasal breath with accompanying palato-lingual stricture, which produces a weak nasal twang. It closes with a free escape of breath or with a glottal stop. Furthermore, the vowels are long and short. It seems that *e* and *o* are always open. All these vowels have one of three pitch accents—either the low pitch, which is left here without diacritical mark; or the raised pitch, which I have indicated by `; or, finally, the

¹ *Recuerdos Historicos del Episcopado Oaxaqueño*, Oaxaca, 1888.

rising pitch, which I have indicated by ~. We have, therefore, a system of vowels which may be illustrated by the following scheme:

— ^t	— ^{n^t}	— ^s	— ^{ns}
~ ^t	~ ^{n^t}	~ ^s	~ ^{ns}
~ ^t	~ ^{n^t}	~ ^s	~ ^{ns}

This series has been observed partially for the *a, e, i, o, u* series, but it is possible that the nasalized *a* group does not occur.

Besides these, vowels with whispered intonation occur, which are indicated here by superior position.

The system of consonants is marked by the rarity of labials. All voiced stops, particularly in initial position, tend to begin with the corresponding voiced nasal. The labial *b* has been found only in the exclusive first person plural pronoun *^mbare'*. Long consonants (expressed here by :) are quite frequent.

	STOPS		CONTIN. AFFRIC.		NASALS	TRILL	LATERALS	
	Voiced	Unvoiced	Unvoiced	Unvoiced	Voiced	Voiced	Voiced	Unvoiced
Labials	<i>b</i>	—	—	—	—	—	—	—
Dentals	<i>d</i>	<i>t</i>	<i>s</i>	<i>ʃ, ʧ</i>	<i>n</i>	<i>r</i>	<i>l</i>	<i>ɬ</i>
Palatized dentals	<i>d·</i>	<i>t·</i>	—	—	<i>n·</i>	—	—	<i>ɬ·</i>
Palatals	<i>g</i>	<i>k</i>	<i>x</i>	—	—	—	—	—
Labialized palatals	<i>gw</i>	<i>kw</i>	—	—	—	—	—	—
Palatized palatals	<i>g·</i>	<i>k·</i>	<i>x·</i>	—	—	—	—	—
	<i>y, w, h</i>							

All the words in my list terminate in vowels.

The pronominal forms include singular and plural; and in the plural, inclusive and exclusive. The personal pronouns are in Chatino and Zapotec of Oaxaca.

	CHATINO	ZAPOTEC
I	<i>na^s</i>	<i>na^s</i>
thou	<i>n^mu^{n^t}i^t</i>	<i>lii</i>
he	<i>nūkwa^t</i>	<i>la'we</i>
we, incl.	<i>nā^t</i>	<i>la^sno</i>
we, excl.	<i>^mbare^t</i>	<i>la^sdo</i>
ye	<i>wa^{n^t}</i>	<i>la^sto</i>
they	<i>ne^skwa^t</i>	<i>la^skarwe</i>

Possessive and predicative forms of the singular and inclusive plural are derived from the stem by modifications of the terminal vowel. The third person has the low pitch; the second person, raised pitch; the first person singular has the vowel nasalized, with low pitch; the inclusive, the vowel long and nasalized, with rising pitch. The terminal vowel always retains its quality as breathed or stopped vowel. The exclusive plural has the vowel long, with raised pitch and the ending *-wa*; the second person plural, the vowel long, with deep pitch and the ending *-^swaⁿ*; the third person plural, the same kind of vowel and the ending *-ne^s*.

The nasalization of the first person changes *a* to *oⁿ*.

The pronouns may be emphasized by repetition of the independent pronoun, following the stem. In this case the exclusive takes the ending *-re*, the third person plural *-kwa*, thus completing the respective pronominal forms.

Examples of the possessive are the following:

	wife	father	brother	wife	heart	hand	house
my	<i>x^oōⁿ (na^s)</i>	<i>stīⁿ</i>	<i>t^oōⁿ</i>	<i>kulyoⁿ</i>	<i>tg·iⁿ</i>	<i>yoⁿ</i>	<i>naaⁿ kīⁿ</i>
thy	<i>x^oōⁿ (n^uuⁿ/i)</i>	<i>stī^s</i>	<i>t^oō^s</i>	<i>kulyo^s</i>	<i>tg·i^s</i>	<i>yā^s</i>	<i>naa^s kī^s</i>
his	<i>x^oōⁿ (nukwa')</i>	<i>stī^t</i>	<i>t^oō^t</i>	<i>kulyo^t</i>	<i>tg·i^t</i>	<i>ya^t</i>	<i>naa^t kī^t</i>
our incl.	<i>x^oōⁿ (na')</i>	<i>stīⁿ</i>	<i>t^oōⁿ</i>	<i>kulyoⁿ</i>	<i>tg·iⁿ</i>	<i>yōⁿ</i>	<i>naaⁿ kīⁿ</i>
our excl.	<i>x^oōⁿ wa(re)</i>	<i>stī^s wa'</i>	<i>t^oō^s wa'</i>	<i>kulyo^s wa'</i>	<i>tg·i^s wa'</i>	<i>yā^s wa'</i>	<i>naa^s kī^s wa'</i>
your	<i>x^oōⁿ waⁿ</i>	<i>stī^t waⁿ</i>	<i>t^oō^t waⁿ</i>	<i>kulyo^t waⁿ</i>	<i>tg·i^t waⁿ</i>	<i>yā^t waⁿ</i>	<i>naa^t kī^t waⁿ</i>
their	<i>x^oōⁿ ne^s (kwa)</i>	<i>stīⁿ ne^s</i>	<i>t^oōⁿ ne^s</i>	<i>kulyoⁿ ne^s</i>	<i>tg·iⁿ ne^s</i>	<i>yāⁿ ne^s</i>	<i>naaⁿ kīⁿ ne^s</i>

Examples of verbs are the following:

	sick	good	strong	to sit down	to see ¹	to speak	to go
I	<i>tīⁿ</i>	<i>stīⁿ weⁿ</i>	<i>tg·ilōⁿ</i>	<i>t^okwōⁿ</i>	<i>naaⁿ</i>	<i>kwiⁿ</i>	<i>yoⁿ</i>
thou	<i>tī^s</i>	<i>stī^s we^s</i>	<i>tg·ilā^s</i>	<i>t^okwā^s</i>	<i>naa^s</i>	<i>kwi^s</i>	<i>yā^s</i>
he	<i>tī^t</i>	<i>stī^t we^t</i>	<i>tg·ilā^t</i>	<i>t^okwā^t</i>	<i>naa^t</i>	<i>kwi^t</i>	<i>yā^t</i>
we incl.	<i>tīⁿ</i>	<i>stīⁿ weⁿ</i>	<i>tg·ilōⁿ</i>	<i>t^okwōⁿ</i>	<i>naaⁿ</i>	<i>kwiⁿ</i>	<i>yōⁿ</i>
we excl.	<i>tī^s wa'</i>	<i>stī^s we^s wa'</i>	<i>tg·ilā^s wa'</i>	<i>t^okwā^s wa'</i>	<i>naa^s wa'</i>	<i>kwi^s wa'</i>	<i>yā^s wa'</i>
ye	<i>tī^t waⁿ</i>	<i>stī^t we^t waⁿ</i>	<i>tg·ilā^t waⁿ</i>	<i>t^okwā^t waⁿ</i>	<i>naa^t waⁿ</i>	<i>kwi^t waⁿ</i>	<i>yā^t waⁿ</i>
they	<i>tīⁿ ne^s</i>	<i>stīⁿ weⁿ ne^s</i>	<i>tg·ilāⁿ ne^s</i>	<i>t^okwāⁿ ne^s</i>	<i>naaⁿ ne^s</i>	<i>kwiⁿ ne^s</i>	<i>yāⁿ ne^s</i>

¹ Here *a* does not change to *o*.

There is another form of the possessive, of which the following are examples.

<i>na²yo^{n'}</i>	mine (my property)	<i>na²yō^{n'}</i>	ours, incl.
<i>na²i^{n'}</i>	thine	<i>na²i^{n'}wa¹</i>	ours, excl.
<i>na²i^{n'}</i>	his	<i>na²i^{n'}wa^{n'}</i>	yours
		<i>na²i^{n'}ne²</i>	theirs

It will be noticed that the only differences are in the first person singular and in the inclusive.

I have, according to the same type, the following nouns expressing parts of the body:

<i>kwi^{n'}na²yo^{n'}</i>	my meat, my flesh
<i>kē²ō^{n'}yo^{n'}</i>	my hair
<i>i^{n'}neyo^{n'}</i>	my blood
<i>i^{n'}x²u^{n'}yo^{n'}</i>	my bone
<i>kē²i^{n'}yo^{n'}</i>	my skin

This form is evidently identical with that of the object of the transitive verb, as is suggested by the following examples:

<i>koho²i (nukwa²) iō^{n'}</i>	he will kill me	<i>š²ayo²ho²i (nukwa²) iō^{n'}</i>	he will kill us, incl.
<i>koho²i (nukwa²) i^{n'}</i>	he will kill thee	<i>š²ayo²ho²i (nukwa²) i^{n'}ba²re²</i>	he will kill us, excl.
<i>š²ayo²ho²i i^{n'}</i>	I shall kill thee	<i>š²ayo²ho²i (nukwa²) i^{n'}wa²na²</i>	he will kill you
<i>š²ayo²ho²i (nukwa²) i^{n'}</i>	he will kill him	<i>š²ayo²ho²i (nukwa²) i^{n'}ne²kwa²</i>	he will kill them

In the two transitive verbs *u²i* to have, *ho²i* to kill, the first persons have the first vowel nasalized, not the terminal -i.

In the compound verbs *ku²ni²* to make some one eat
i²ik²i²ō^{n'} my nail is sore, only the terminal stem is inflected.

In the verb, classes may be distinguished like those of the Zapotec. I found the following prefixes of tenses:

		PRESENT	PAST	FUTURE (to go to—)	FUTURE (to come to —)
<i>da²</i>	to do, to be	<i>n—</i>	<i>nga—</i>	<i>ša—</i>	
<i>in²o^{n'}</i>	to make	<i>dī—</i>	<i>ga—</i>	<i>ša—, ku—</i>	<i>—</i>
<i>š²we²</i>	good	<i>—</i>	<i>nga—</i>	<i>?</i>	<i>ka—</i>
<i>i²ka²</i>	well	<i>—</i>	<i>gwa n</i>	<i>?</i>	<i>?</i>

<i>naā'i</i> ^u	weak	(<i>ni'ga-</i>)	<i>ngu-</i>	—	<i>ka-</i>
<i>in:yo</i> ^u	tired	(<i>ni'ga-</i>)	<i>gwa ngwa</i>	—	<i>ka-</i>
<i>igila'</i>	strong, hard	(<i>ni'ga-</i>)	<i>ngwa</i>	—	<i>ka-</i>
(<i>nga</i>) <i>ta'</i> ^t	black	—	<i>ngwa</i>	—	<i>ka-</i>
<i>ko</i> ^e	dirty	—	<i>ngwa-</i>	—	<i>ka-, nigka-</i>
<i>i'e</i> ⁿ	heavy	—	<i>ngwa-</i>	—	<i>ka-</i>
<i>kwo</i> ⁿ	high	—	?	—	<i>ka-</i>
<i>i'i</i> ^t	sick	—	<i>ngwa-</i>	—	<i>ka-</i>
<i>ha</i> ^t	to sleep	<i>l-</i>	<i>gwayi-</i>	<i>šay-</i>	<i>ka-</i>
<i>lō</i> ^t	to send	<i>nd-</i>	<i>gwa-, nga-</i>	<i>ša-</i>	—
<i>i'x-i</i> ^u	it is lacking	—	<i>ngu</i>	<i>ša-, ku-</i>	—
<i>i'kwa</i> ^t	to be seated	<i>n-</i>	?	?, <i>ku-</i>	—
<i>naa</i> ⁿ	to see	?	<i>gwa-</i>	<i>ša-, ku-</i>	—
<i>o</i> ^t	to drink	<i>nd-</i>	?	?, <i>ko-</i>	—
<i>na</i> ^t	to hear	<i>nd-</i>	?	<i>šay-</i>	—
<i>kwi</i> ^u	to speak	<i>nd-</i>	<i>gwayi-</i>	<i>šay-</i>	—
<i>ku</i> ^t	to eat	<i>nd-</i>	<i>gwayi-</i>	<i>šay-</i>	—
<i>kwi</i> ^t	to hang	<i>nd-</i>	?	?	—
<i>lōkwe</i> ⁿ	to tremble	<i>nd-</i>	<i>g-</i>	?	—
<i>ha</i> ^t	to die	<i>ndi-</i>	?	—	<i>ka-</i>
<i>nkhwi</i> he is dead					
<i>ka'i</i> ^t	to wish	<i>nd-</i>	?	?	?
<i>škwa</i> ^t	to lie down	<i>n-</i>	<i>gwan-</i>	<i>ša-, ka-</i>	—
<i>a</i> ^t	to go	?	<i>y^t-, y-</i>	<i>ša-, š-</i>	— (see p. 81)
<i>u'i</i> ^t	to have	<i>nd-</i>	<i>y-</i>	?	?
<i>ho'i</i> ^t	to kill (see: to die)	?	<i>y^t-,</i>	<i>šay^t-, ko-</i>	—

Some adjectives (only those designating colors?) have the prefix *ng-*:

<i>ngata</i> ⁿ	black	<i>ng^aā</i> ^t	red
<i>ngatē</i> ⁿ	white	<i>ng^usⁱ</i> ^t	yellow

The prefix *ni'ga-* entered in the preceding list with some adjectives means "to become."

VOCABULARY

all men <i>kiliga</i> ^u <i>k-yu</i> ^t	blood <i>i'ne</i> (Zap. <i>rīn</i>)
alligator <i>kwi</i> ^u <i>na</i> ⁿ	bone <i>tx-u</i> ⁿ (Zap. <i>nji'ta</i>)
animal <i>ni</i> ⁿ	boy <i>čū</i> ^t (Zap. <i>šaaḡ</i> ^t)
arm, shoulder <i>sku</i> ⁿ	brain <i>tx-kwa</i> ^{ki} ⁿ
banana <i>x-o</i> ^u <i>wa</i> ⁿ	to break (stick breaks) <i>k^ača</i> ^t
to be <i>nda</i> ^t	broom <i>kwa</i> ^t
black, I am <i>ngato</i> ⁿ (Zap. <i>naga</i> ^t 's)	brother <i>i^aa</i> (see also: sister)

care, take— <i>l n·a'ā'tu'</i>	to hear <i>na'</i>
Chatino <i>ča'tinyo¹</i>	heart <i>tg·t'</i>
church <i>lā'</i>	heavy <i>t'eⁿ</i> (Zap. <i>na'an</i>)
corn, Indian <i>nškwa^s</i> (Zap. <i>čūba^s</i>)	hen <i>ktu'</i>
coyote <i>voo^t</i> (borrowed from Zap. <i>ve'u^s</i>)	— laying <i>ktu'tna'</i>
deer <i>kwin·o'</i> (Zap. <i>vij's'n</i>)	— hens <i>ktu'küte'</i>
to defecate <i>čū^{ns}</i>	high <i>kwon^t</i>
to die <i>hā'</i>	house <i>nad^t</i> (Zap. <i>yū^u</i> ; <i>těj'a^s</i> my —)
dirty <i>ku^s</i>	— <i>nad^tki^s</i> house in which one lives
dog <i>čūni^{ts}</i> (Zap. <i>vūik^t</i>)	infant <i>kwi^s</i> (Zap. <i>vado^s</i>)
to drink <i>o^t</i>	to kill (<i>yo</i>) <i>ho'i</i> see: to die <i>hā'</i> (Zap. <i>ru^{ti}</i>)
ear, my <i>nčgo^t</i> (Zap. <i>dia'ya^s</i> , my —)	knife <i>čil'u'</i> (borrowed from Spanish)
to eat <i>ku^t</i>	to be lacking <i>l'x·i^t</i>
to make some one eat <i>ku^sni^t</i>	land <i>yū^t</i> (Zap. <i>yu^t</i>)
extended <i>ča</i> , in <i>čal-u'</i> , extended soil,	leaf <i>l:ka^s</i> (Zap. <i>valda'k^t</i>)
i. e. country.	to lie down <i>škwa^t</i>
eye, my (<i>ki</i>) <i>lo^{nt}</i> (Zap. <i>lo^s</i>)	light of weight <i>lša</i>
face, my <i>t'lo^{nt}</i> (Zap. <i>lo^s</i>)	to live <i>ki^t</i>
father <i>šit^t</i>	to be lost <i>guna^{ts}</i>
female <i>k·e^s</i>	to make <i>in·o^{nt}</i>
female animal <i>nš^{nt} k·e^s</i>	male <i>kila^t</i>
finger <i>cini ya^s</i> , i. e., fingers of hand (Zap. <i>bikwi'ni</i>)	male animals <i>nš^{nt} kila^t</i>
toes <i>cini kiya^s</i> , i. e. fingers of foot	man <i>ki^syu^{nt}</i> (Zap. <i>nig-t'u</i>)
fire <i>kī^t</i>	many houses <i>k-i'nda' nad^t</i>
fish <i>kwila^t</i> (Zap. <i>mbel, vel^t</i>)	meat <i>kwina^{ts}</i>
flesh, meat <i>kwina^{ts}</i> (Zap. <i>be^slā</i>)	message, word <i>činyō^{nt}</i>
flower <i>kē^t</i> (Zap. <i>yā^s</i> , Tehuano <i>ng·iē^s</i>)	moon <i>ko^s</i> (Zap. <i>veo^t</i>)
fog <i>kō^t</i>	mouse <i>činyo^{nt}</i> (Zap. <i>mbisi'n·a</i>)
food <i>ca^{nt}·ku^{nt}</i> (see: to eat <i>ku^t</i>)	mouth, my <i>tu^swo^{nt}</i> (Zap. <i>ru'a^s</i> my)
foot (<i>ki</i>) <i>ya^{ts}</i> (Zap. <i>nia^{nt}</i> my—)	nail (of finger or toe), my (<i>ki</i>) <i>iō^{ts}</i>
girl <i>cgwa^s</i>	neck <i>ini^{nt}</i>
to give <i>da^t</i>	no <i>a^t</i>
to go <i>a^t</i>	nose <i>šit'ye^{nt}</i> (Zap. <i>čit'ni, čit^t</i>)
good <i>šwe^t</i>	numerals:
hair, my (<i>ki</i>) <i>čon^{ts}</i> (Zap. <i>yīč^t</i>)	1 <i>ška^t</i> (Zap. for flat objects <i>čaga</i>)
hair of my head <i>kšičon^{ts} kē^t</i>	2 <i>tkwa^t</i> (Zap. <i>t'ōp^t</i>)
hand <i>ya^s</i> (Zap. <i>na'ya^s</i> , my —)	3 <i>šūna^t</i> (Zap. <i>čon^{ts}</i>)
to hang <i>nd^skwā^t</i>	4 <i>hakwa^t</i> (Zap. <i>tap^t</i>)
to have <i>y^su'i</i> , future <i>kaha^{nt}</i>	5 <i>ka^syu^t</i> (Zap. <i>ya^sy^u</i>)
head <i>kē^t</i> (Zap. <i>ig·a^{ts}</i> my —)	6 <i>šukwa^t</i> (Zap. <i>čōp^t</i>)

¹č is c with medial palatal stricture, resulting in the phonetic impression of a c and accompanying medial palatal continuant, as in Mexican x.

7 <i>kai'</i> (Zap. <i>γaa'ē</i>)	soil <i>l-u'</i> (Zap. <i>k'ē'l-u'</i> land)
8 <i>sunu'</i> ^s (Za p. <i>çon:</i>)	son <i>sin:ye'</i> ^s (Zap. <i>īngā'na</i> my—)
9 <i>ka'</i> (Zap. <i>γa'</i>)	daughter <i>sin:ye'</i> ^s <i>k'unað'</i> ^t i. e. fe-
10 <i>i'</i> (Zap. <i>ē'</i>)	male son
11 <i>tička'</i>	soon <i>b'ra</i> (Spanish <i>ora</i>)
12 <i>tič:kwa'</i>	sour <i>čū'</i>
13 <i>tičūna'</i>	to speak <i>kwi'</i>
14 <i>tič:čkwa'</i>	to stand <i>nđun'</i>
15 <i>ti'yun'</i> (Zap. <i>činyu</i>)	star <i>kwiłakwi'</i>
16 <i>ti'yun'čka'</i>	stick <i>x-kā'</i> (Zap. <i>yāg'</i>)
17 <i>ti'yun'čkwa'</i>	stone <i>ke'</i> (Zap. <i>g-č'e</i>)
18 <i>ti'yun'čuna'</i>	strong <i>igila'</i>
19 <i>ti'yun'x-akwa'</i>	sugar cane <i>lx-ga</i> (see: stick)
20 <i>kala'</i> (Zap. <i>kale</i>)	sun <i>k'ūčā'</i> (Zap. <i>gub'č'ē</i>)
Patricio <i>i'čū</i> (first syllable probably dropped out on account of rarity of labials)	to talk <i>čā'</i> (<i>čā'činyon'</i> ^t Chatino language, perhaps from <i>čā'</i> to talk, <i>čnyon'</i> ^t words)
people <i>ne'</i>	tejón (?) <i>tičū'</i>
assembly of men <i>ne'k-u'</i>	then <i>kwa</i>
assembly of women <i>ne'k'unað'</i> ^t	tired <i>tn-o'nē</i> (Zap. <i>nja'ya</i>)
pineapple <i>čū'</i>	to <i>i'n'</i>
prairie, plain <i>n'čū'</i>	tomb <i>kwa</i>
property (<i>na'</i>) <i>i'n'</i>	tongue <i>lčē'</i>
prostitute <i>koe'</i>	tooth <i>l'ya'</i>
rain <i>i-č'</i>	to tremble <i>lōkwe'n'</i>
red (<i>ng'a</i>) <i>ā'</i>	tzopilote <i>cu'</i>
reverential <i>n:č</i> that lady or gentleman	very <i>lč'a'</i>
rooster <i>lakwe'</i>	water <i>tia'</i> (Zap. <i>ni'o'sa</i>)
sea <i>tičxoo'</i> ^t	weak <i>naa'č'</i> (person)
to see <i>naa'</i> (Zap. <i>gwe</i>)	(<i>ng'u</i>) <i>naa'</i> (objects)
to send <i>lō'</i>	well <i>t-ka'</i>
sick <i>t'č'</i> , <i>tač'č'</i>	white (<i>nga</i>) <i>lē'n'</i> (Zap. <i>nig'č'ē</i>)
sickness <i>k-čā'</i> (Zap. <i>k'čū</i>)	wife <i>kul'-o'</i>
sister, my <i>t'ona'</i> ^s <i>nok'unað'</i> ^t , i. e. my female brother	— <i>x-o'n'</i>
to sit <i>t'kwa'</i>	wind <i>kwe'nē'</i> (Zap. <i>mč'i</i>)
skin (<i>kč</i>) <i>hi'</i>	to wish <i>ka'č'</i>
to sleep (<i>y'</i>) <i>ha'</i>	with <i>l'o'</i> (treated as noun)
sleepiness <i>skalā'</i>	wolf <i>kwa'</i>
snake <i>kwi'na'</i> (Zap. <i>ve'č'</i> , Tehuano <i>mbe'nda</i>)	woman <i>kunað'</i> (Zap. <i>ngū'na'</i>)
	yellow (<i>ng'u</i>) <i>č'</i> (Zap. <i>na'ya'o'čē</i>)

